

PRANAM

ANANDA MARGA SUVA
SECTORIAL NEWSLETTER

DECEMBER 1982

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THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the path of righteousness.

SHRII SHRII ANANDAMURTI

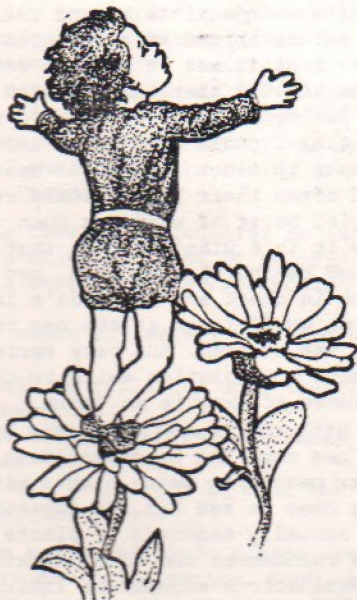
KIIRTAN

KIIRTAN DISPELS CALAMITIES

I was saying yesterday that kiirtan is a valuable aid in spiritual practice (sadhana) to accelerate the speed of human progress towards the Supreme Consciousness - "sadhan-asahayakam." But kiirtan is not only helpful in the realm of spirituality, but also in all spheres of life; it banishes physical troubles and tribulations as well. Kiirtan fights against all mundane difficulties and finally becomes victorious.

How does this happen? At the time of kiirtan, so many people, so many devotees assemble, and all their collective physical energies function unitedly. But more than that, their collective psychic energies are flowing in the same channel under the inspiration of Parama Purusa. So many minds are being loved by Parama Purusa, so many minds are being guided and inspired by that Supra-Celestial Entity. So at the place of kiirtan, not only will there be a huge concentration of physical energies, but also of psychic energy which will remove collective accumulated miseries of this material, quinquemental world.

Moreover, those people doing kiirtan are the devotees of the Lord, and they have already placed a throne for Parama Purusa in their hearts. So when there is kiirtan Parama Purusa immediately comes to sit on the throne of their hearts. The divine seat,



the universal hub of Parama Purusa is shifted there. That spot becomes the capital of Parama Purusa.

Why does He come there? "I will not sit on the thrones of the devotees' hearts" - Parama Purusa cannot say this. He will have to sit there, He will be compelled to sit there. In this way the unit minds, by the inspiration they receive from Parama Purusa, become irresistibly powerful. No worldly obstacles can stand before their tremendous spiritual force. Thus kiirtan is helpful not only for spiritual sadhana but also for removing worldly difficulties.

The physical afflictions of this material world are caused partly by nature, and partly by human beings themselves. Now, whatever might be the physical miseries - be they natural or man-made - if people collectively chant kiirtan, the calamities are dispelled then and there. In case of natural calamities like flood, famine, drought or epidemic, or man-made calamities, miseries and tortures - if kiirtan is chanted with maximum sincerity, it will bring direct relief in no time.

In addition, kiirtan removes the collective psychic afflictions as well - those which are already existing, and those which have not yet arrived but about which we have premonitions of their impending arrival. If kiirtan is done in advance, those impending troubles disappear. Why do they disappear? They are dispelled not merely because of the collective mental force of so many people, but also due to the impact of so many minds moving with tremendous speed under the inspiration of Parama Purusa.

At the place of kiirtan, not only the people who are themselves doing kiirtan will be benefitted, but also those who are not participating - and even those who are not participating and who do not even like it - they will also be benefitted! Those who listen sincerely to the chanting of kiirtan will be benefitted, and those who do not listen sincerely but simply hear inadvertently without any respect, they too will be benefitted. 'Shraddhaya helaya va - 'either with veneration or without'.

That is why I say that it is imperative for every intelligent person, every wise person, every clever person, to always do kiirtan, without any consideration of time, place or person. And those who do kiirtan should always remember that the Hands of Parama Purusa bestowing blessings will always be with them.

(Calcutta, May 16, 1982)

Shrii Shrii Anandamurti

Baba's Darshan

PC OF AN UNEXPECTED NATURE

The warmth of the summer swelter began to unload the heat of the midday sun onto the land and being in Patna with the dry inland hot breezes made sadhana as with any spiritual growth a matter of a lot of sweat and endurance.

However undaunted I continued my sadhana sitting in the shade on the verandah of BABA's house. Knowing that BABA was only 10-15 feet away physically added much to my ideation. Also I had been in Patna for about one month enjoying the blissful evenings in BABA's garden as He adapted His field walk for His devotees, so that He walked the length of the driveway to His House in Patna. The stars and phases of the moon would witness the beautiful scenes of the gathering of margiis within His garden.

So once again my mind was longing for the touch of the spirit happiness and to feel my mind expand beyond all boundaries. But a new distraction to my mind was happening as now 6 or 7 rickshaws arrive, the content of which I heard overflowing onto the verandah of BABA's house. So there I sat, surrounded by countless numbers of beings. Feet were hurrying in and out of the room leading to BABA's room and I heard Dada Keshavaranda taking the names and the place of origin of those around me. It was then that I knew that arrangements were being made for PC with BABA. The thought of it filled my mind as I considered the possibilities - PC with BABA... I have waited so long and here I was near BABA and PC was about to begin... actually I had heard about what had



been happening for the last few months apparently each being which had travelled a long way to see BABA was likely to be asked to come in to meet BABA and BABA would notice the specific feature of particular entity and BABA would sometimes explain a bit about the ancestry and then would give the being a posting. So therefore they would be sent to the many master units and jagritis around India and in the near future abroad to other countries.

However I still sat in sadhana somewhat despondent knowing that those around would see BABA yet my attempts to have PC were but in vain. Alas I could feel those around making attempts to catch the sparse heated breezes and often their leaves would rustle when a brief burst of wind was upon us. Actually now it is a standing joke that the plants are now having PC with BABA, but beside the tongue in cheek and the Dada's in Patna at the time would laugh at the new revolution that BABA has started. And very seriously it is very much a revolution which is changing the attitudes of margiis in India.

Along with the issues expressed by Neo Humanism has come the practicalities, that BABA wants people to bring plants with them when they come to see Him. So invariably each day sees actually hundreds of plants delivered to His residences and then despatched again to destinations around the Indian continent. The result being that people are endeavouring to understand the reason for such emphasis. BABA NAM KEVALAM.



As Egoless as the Moon and Stars

An Essay on Spirituality and Creativity or
"What is that light-bulb that lights up over
a cartoon characters head?"

By Ac Nalinaksa Brc.

Picture a scene from the 1820's of a twilight city street in Germany. A figure appears, lurching along "like a crazy man, rushing, dawdling, waving his arms, muttering hoarsely. Intensity blazes from his face. Thick black hair streaked with grey stands out as if charged with electricity, his eyes small, wild and piercing, seeming to see things that other people do not see." A policeman arrested him because of his bazaarre behaviour and appearance. When the wild figure protested in a loud voice, "I am Beethoven!", he was laughed at. Back at the station it was finally ascertained that the detainee was in fact Beethoven and he was sent home with profuse apologies, leaving the chief constable to instruct his subordinates upon the differences between a dangerous crackpot and a genius in the grip of inspiration.

Western artistic tradition is full of images of this kind - the border between insanity and creative genius is often considered to be a narrow one. Eccentric behaviour has come to be somewhat expected to the extent that some who wish to be considered creative, make a point of being eccentric in the hope (all too often not unfounded) that they will be acclaimed as a genius by way of association.

In less materialistic and intellectually orientated cultures however, the ideal for an artist is one of ultimate sanity - a profoundly spiritual outlook on the world, as expressed in this Taoist view:

"Actually creativity requires no intellectual explanation in terms of process. It is rather, a mere intuitive reflection of things.

The wild geese fly across the long sky
above.

Their image is reflected upon the chilly
water below.

The geese do not mean to cast their
image on the water;

Nor does the water mean to hold the
image of the geese.

Our minds are merely Gods mirror, reflecting the 'here now' of creation. Such, according to the Taoist, is the process of creation. But this creative reflection can only be understood through private intuition."



Yet other cultures view creativity as such an integral part of their everyday activity that it is not seen as a special endeavour. This is particularly true of simpler cultures and is reflected in the Balinese saying; "We have not art, We do everything as well as we can."

This last view will be considered more fully in a separate article.

Concepts of creativity vary widely, from the purest Taoist conception of it reflecting the 'here now' of creation, to the individualistic western concept of creativity reflecting the artists personality.

For the purpose of this essay what I mean by the word is that spontaneous inspiration, arising from a point beyond the intellect which gives rise to original thought.

In our society creative inspiration, like

so many subtle psychic or spiritual phenomena, has been considered to be beyond the reach of the average person. This only indicates the degree to which this society is out of touch with the subtler realms of existence, for it is from this side of ourselves that creativity seems to come.

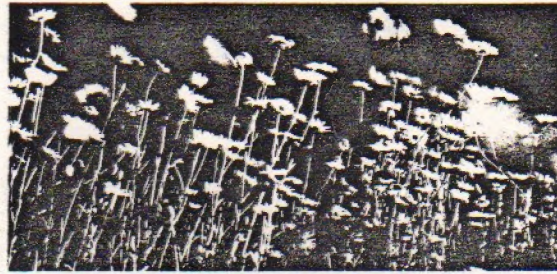
The intense moods of creative ecstasy described by some of our greatest painters, musicians, scientists etc, have been a subject of wonder and speculation for many years. Michelangelo said he could only create "in a seizure of the soul. "...under the inspiration of the holy ghost."

Much of our most beautiful and uplifting art arises from a vision of a deeper reality. "To see the world in a grain of sand
And heaven in a wild flower
To hold infinity in the palm of your hand
And eternity in an hour."

This verse bespeaks a profoundly altered view of reality which the poet (William Blake) in his ecstasy is trying to convey to his readers.

"When we are struck by the utter tranquility of landscapes by Mi-Fei and Ni Tsan, or moved by the simplicity and purity of poems by Tao Chien we come close to experiencing aesthetically what the Taoist hopes to experience spiritually. There is something inherent in these works that leads us to the inexpressible ultimate that man shares with the

Universe... they draw us into a spontaneous and even unintentional unity which, as the Taoist sees it, refers back to the Tao itself - the primordial source of creativity."²



Beethoven occasionally tried to describe his creative process: "I cannot say whence I take my ideas. They come to me uninvited, directly or indirectly. I could almost grasp them in my hands. In the woods, in the silence of the night, at the earliest dawn. They are roused by moods that are transmuted into notes that sound, roar and storm until at last they take shape for me as notes."¹

Dylan Thomas used to awaken in the quiet dawn hours poetry pouring through his mind and would wake his wife and dictate it to her as she recorded it. It didn't do much for his marriage but this was how he produced his best work.

The ancient Greeks (and their imitators) of later ages) spoke of "the hand of the Muse" touching them at moments of great inspiration. The Muse - a goddess upon whom the poets and minstrels waited in an agony of anticipation. That is just a superstitious explanation of a natural psychological phenomena, but if this "Muse" is not a goddess residing in some realm from whence all creativity comes, bursting forth through certain minds at her whim, then what is its' origin and what is its' nature?

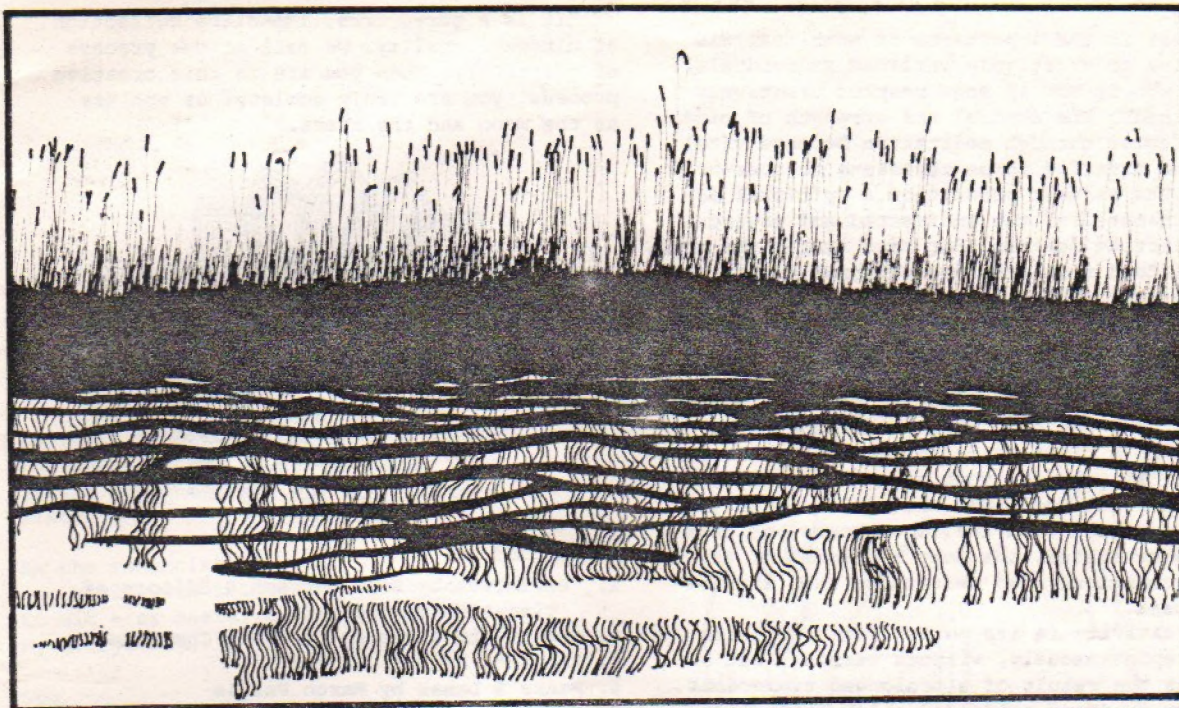
What indeed is its nature, for many are the casualties of creative genius upon whom this beautiful creature seems to have turned, throwing them into madness or confusion, tossing them between alternating moods of ecstasy and despair. Spike Milligan and Jimi Hendrix are or were manic depressives; Vincent Van Gogh and Judy Garland committed suicide; Dylan Thomas and Mussorgsky were alcoholics. There are too many tragic examples to doubt that creativity can manifest in both negative and positive ways.

To understand how this might occur let us look at the phenomena a little more closely in the light of Ananda Marga's Ideology.

The human mind is composed of 5 layers or Kosas. These start at the level of what is commonly called the conscious mind and become progressively subtler (see chapter 8 of "Liberating the Mad Monkey" by Ac Japasiddhananda Avt. for a detailed description of the Kosas).

The third layer of mind - the Atimanasa Kosa or supramental mind - is the first level beyond the intellect (Manomaya Kosa or





Subtle Mind) and "at times in the lives of some individuals, a vibrational flow from this or higher levels of mind has inspired the lower kosas and given birth to great discoveries and achievements in art and science".

Now the Atimanasa Kosa is also the storehouse of individual smaskaras (reactions in potential form which have been impressed upon the mind as a result of past actions). Hence someone who has developed the creative or intuitive faculty is not necessarily free from the negative influence of personal smaskaras. "One who, inspite of possessing the creative faculty, does not seek for that Transcendental Entity, whose thought process has gone abberant... indeed something strange and grotesque."

..." individual lives of such artists becomes a serious catastrophe... tugging between their temporary sense of subtlety and temporary lust for material happiness, they lose their firmness of character."

A deeply creative individual is often so sensitive that the harsh ugliness or cruelty of certain worldly realities causes profound mental anguish. Added to this may be their own inability to conquer the dark side of their own nature, and the disturbing knowledge that they cannot live up to the splendour of their own visions.

The capacity to experience the reality of human suffering is a gift which sometimes brings out the best in these individuals, but without the ultimately positive knowledge of the deeper spiritual reality their lives will involve a constant battle against a tide of despair - a battle which many lose.

On the other hand there are many examples

of individuals who have integrated and channelised their creative urge through the adoption of a transcendental goal: Rabindranath Tagore - the world acclaimed Bengali poet, mystic and musician, Johann Sebastian Bach, Basho the Zen Poet, Don Cherry the modern jazz musician to name a few.

William Blake - poet, mystic and painter - said "the poetic genius is the true man (or woman)... which was called by the ancients Angel or Spirit... If the doors of perception were cleansed, we would see things as they really are... infinite."

The pursuit of a transcendental vision of reality, the attempt to truly See, suffuses the artists mind, and their work, with wisdom from the higher kosas of the causal mind.

If one is not so concerned with expressing ones individuality as with becoming a clear channel for divine inspiration, the Muse will use you more kindly. Traditions of many cultures suggest that we cannot create - we can only open ourselves to become the vehicle by which incipient Cosmic forces become manifest. If you discipline yourself to live in accordance with your ideal, the Muse will not only use you more kindly, but will visit you with inspiration more readily. That elusive Goddess for whom the poets of old waited tends to oblige those with less ego (perhaps in the hope that they won't try to take all the credit for her work!).

"Those who have worried their heads least on the score of originality seem to have had that quality granted to them in abundance... and those, who in their anxiety lest their precious personalities should suffer eclipse, have feared to subject themselves to discipline, have been the first to fall into ban-

ality."⁴

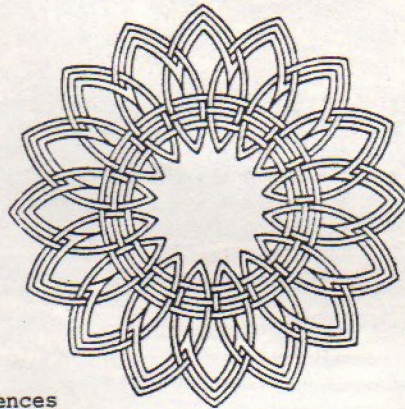
What is the importance of spiritual discipline to creatively inclined individuals? (and who is not in some respect creatively inclined?) The control and strength of mind that comes through meditation becomes vital as the creative force threatens to overwhelm you. The earnest pursuit of a spiritual ideal channelises the undirected and powerful conflicting desires that have marred the work, and indeed the lives and personal happiness of so many otherwise great personalities.

The serenity of mind that meditation can bring attracts the Muse for the same reason that she came to Beethoven in "the woods, the silence of the night, at the earliest dawn," for the same reason that she comes to many, in a place of peace, when the mind is still. If you make your mind still, greater is the likelihood that she will come to you.

"Sometimes when the lower kosas are calm or concentrated, the deep awareness of the superconscious mind penetrates into the lower kosas."⁵

Creativity in its purest forms tends to come spontaneously, without warning, but often as the result of a prolonged tremendous effort to stand aside and allow That which has created all things to do its miraculous work.

"It is a pure, true, immediate reflection of ultimate reality. We call it the process of creativity. When you are in this creative process, you are truly egoless: as egoless as the moon and the stars."²



References

1. "Beethoven by Brad Darrach & Editors of Time-Life Records.
2. Creativity & Taoism by Chang Chung-yuan
3. Abhimata by P.R. Sarkar
4. Peaks & Lamas by Marco Pallis
5. Commentary on Ananda Sutram - The Spiritual Philosophy of Shrii Shrii Ananda-murti.



TOLERANCE



An open letter to my brothers & sisters,

Namaskar,

Setting aside all other priorities, I feel tonight an overwhelming need to share my thoughts with you... thoughts which have been constantly recurring, slight variants but always the same theme - intolerance.

When I was in India BABA had recently said that we must always be thinking to increase the scope of our tolerance. The words are indelibly etched in my mind. Then, and even more so now I feel the extreme urgency of opening ourselves to the minds and lives of others.

They may differ very much from our own. Even within A.M. there is room for incredible variation of lifestyle. It is very important for each of us to try to understand the needs of others and their response to those needs. We may not always be able to condone what we see. BABA is not asking this. He is asking tolerance - awareness - not condemnation.

A universal society does not imply universal similarity but a society with a base sufficiently broad to encompass all - and a motivation sufficiently caring to be able to work towards meeting the needs of all.

It seems to me that as we progress along

this path of spirituality and service, BABA is constantly giving us opportunities to un-limit ourselves - to increase the scope of our tolerance. We should take them.

It is wonderful to share our spirituality and practices amongst ourselves but we must beware of alienating ourselves.

It is not possible to create a universal sentiment within society if we continue to divide ourselves from each other and society according to differences of lifestyle, intellect, strength of devotion etc.

As a basis for all our interactions we have our Iishta. Seeing the Oneness of all can give no scope for intolerance.

Only a genuine united concern for all will demonstrate to society that we are capable of encompassing and nurturing that society. Only an appreciation of the Lord's motives in creating such a multi-variegated universe will give us the breadth to totally accept.

Your sister and His daughter,
Tara



BREAKAWAY WIND

by Dharma deva

Silver lightning spikes across the hills.
You are the gale force,
the brilliant warrior clashing
over on visionary horizons.

Ecstatic spiral hurricane -
the sound of your glorious trumpets
herald new destinies.
Listen!

As the renunciating wind
you begin your triumphant march towards me
to win - my heart, my body, my mind...
My everything.

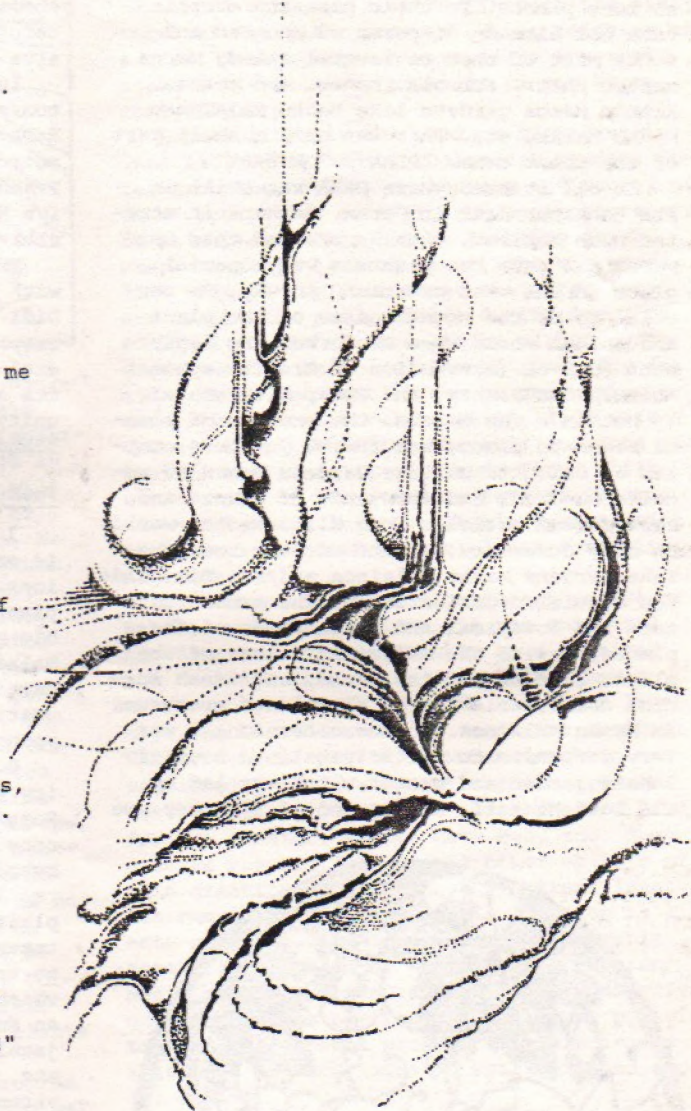
You,
infinite without shape of form,
one time cannot confine.
Come,
come blow away old images of me,
let them wither, lie low in the dusts of
antiquity.

With confidence and ease
loosen the knots of my being.
Come,
come impulsive one,
you that cannot live with my indecisions,
defeat my blinding doubt of aimlessness.

Invading my privacy
I give you my all,
and still you want more!

You press the tears from my eyes,
and expose the world's limited visions.
You whisper in reassurance:
"I am here. Be the bountiful unlimited!"

Oh,
Breakaway Wind
flow to me, flow to me.
The Past you shatter,
the Present you gather,
the Future you bring.



From the forthcoming book "Messages in the
Wind"

Plants for Baba

When 27,000 plants arrived at Baba's Quarters in Patna last week, many devotees wondered what the Lord was going to do with so many plants. To their pleasant surprise, Baba had already disposed of (booked and sent) most of them to several Ananda Marga master units, schools, homes, and special Ananda Marga gardens like Madhu Malainca, Madhu Karak, etc. This was only a small part of the great drama "PLANTS FOR BABA".

It all started while BABA was still in the Bankipur Jail in Patna. Perhaps it started much earlier, when He created this universe and gave the plants a very special place in the vast creation. Anyway, He revealed to us the significance of the plant and animal world when He formed the department PCAP-CL (Prevention of Cruelty against Animals and Plants, and Cheap Literature).

Within a few months, the program of plants began to bloom, and the MG Quarters complex of Calcutta at Lake Gardens began to receive hundreds and thousands of plants and rare museum articles from all over the world. On many occasions, I watched Baba tour the Lake Gardens Madhu Malainca and saw Him guide the spatial organisation of the garden, dictate the botanical and Latin names of the plants, reveal the medicinal values of the plants from around the world, and teach special characteristics of the plants preserved in Madhu Malainca. On one occasion, I was very fortunate to participate in a tour of Baba's garden and museum which was led by the Lord Himself. At the end of the tour, we

felt as if we had completed a journey through the creation. The encyclopedia of the mysteries of creation was opened to us for those memorable three hours and we felt grateful to the Master for choosing us to receive this grace.

Incidentally, Baba conducted many such tours, and the participants were selected by Baba Himself, and among them were some students of Anandanagar colleges, some Bhukti Pradhans, some wholetime workers, some active Margiis, and even some non-Margii sympathisers and prominent gentlemen.

The most fortunate person in connection with plants is perhaps none other than our Didi Ananda Karuna, who has been directly responsible for the maintenance of the several Baba's gardens. During my stay in Calcutta and Patna last month, I used the opportunity to learn some things about the significance of Baba's plant program.

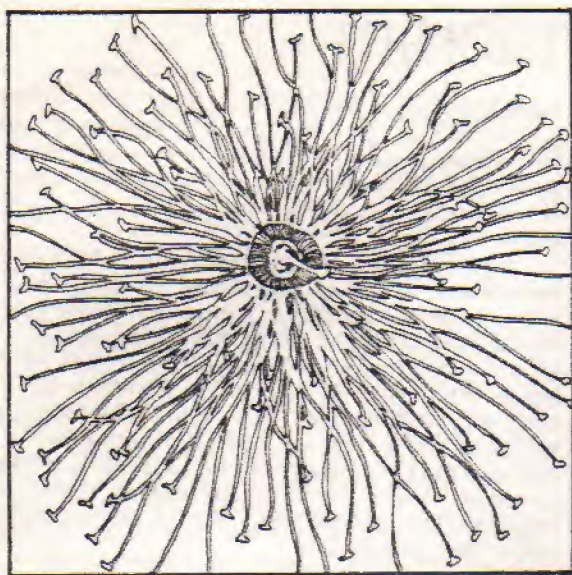
Features of the Plant Program:

1. Anandamurtijii's collection of plants is one of the most exhaustive plant collections. In terms of variety and families of plants, it has already surpassed some of the big nurseries of the world. A visit to Madhu Malainca, Madhu Karak (Tiljala), or Madhu Karnika (Anandanagar) is, therefore, an educative and enlightening experience for both young and old.

2. Baba's collection has the special quality that many rare species are being brought. Some examples of this rare collection are thorny plum (whose leaves even have thorns), hybrid red coconut (whose inside portion is red instead of white), tamusika and palobhaji plants which eat bacteria, flies and ants, travellers' plum, which is a source of water to travellers in the desert, Fern Purnika which attracts clouds and invites rain, Tushan Kumar rose which grows in ice-temperature, jasmines which flower throughout the year, etc, etc. In these days of pollution and environmental damage, these rare plants are likely to be lost forever and, therefore, is preservation program has great historical, research, academic and economic value. Rare species add to the beauty of this creation and develop in us the reverence for the vastness of this creation and surrender to the Supreme Creator who hides in His own mysteries.

3. Another aspect of Baba's plant drama is the transfer of plants from place to place. Through this historic plant exchange, the utility value of plants is being enhanced. A log of wood in the forest has a certain value but when it is transported to the furniture factory, it increases its utility for humans.





Now Baba is revealing to us the hidden utility value of several plants for the whole eco-system. Through further study and research, we shall be able to fill in the gaps in this knowledge, and the plant exchange will gain its deserved place in the society of humans. In one of my meetings with Baba, He disclosed that a certain tree, chatrangkush, can be grown in several districts of East India, and it can produce the best quality of paper. This and many other plants which he mentioned can help the economy of poor farmers; and the standard of living of poor peasants can be improved substantially. The plants with an economic value for India are hybrid coconuts, African oil palm, passion fruit of Europe, devdar, certain medicinal varieties etc. During Baba's visit to Europe, particularly in France, I remember Him mentioning several plants that have great economic potential for those countries. It is no surprise, therefore, that Baba reminds us that our knowledge of the utility value of creatures is far from satisfactory. The current plant program of Baba is a big thrust towards increasing our knowledge about plants and their mysteries.

4. Another aspect of Baba's plant program is the popularisation of herbal and medicinal plants. Some plants, like tulasii, are recommended to be planted in front of every doorstep of a house. Some plants clean the air (like eucalyptus, ashok, simul, shaal, bela batta, etc) which some like saura, chalta and tamarind spoil the air. Margosa plant removes itching. Tamarind leaves are a brain tonic - they increase memory power - and its peel when mixed with soil makes a fine remedy pack. Dalim flower when taken continuously for three Sundays (one flower ground and mixed with rice-water) is good for ladies suffering from certain diseases, and one should know that there are plants capable of curing almost all diseases known to us to date. In Madhu Karak

there is a separate section for medicinal plants, and more of these plants are arriving every day from all parts of the world, particularly from far-off mountains, forests, and remote areas of the planet.

5. Planting trees is not only a good hobby but an economic necessity as well as environmental and ecological wisdom. Soil erosion, deforestation and low yields are chronic problems of world agriculture. Through the mini-model of His plant program, He is teaching us a great lesson about how to solve the most acute socio-economic problems of our human community.

Mono-culture is the product of industrialised society devoid of ecological wisdom. Inter-cropping, multiple-cropping and scores of other approaches to efficient agriculture are being emphasised in Baba's planting drama. Where there is lack of water, the big trees like palm can help to raise the water level and assist the paddy fields during droughts. Similarly, shishu trees can be planted with great benefit on the aisles of the paddy fields. Wheat and lentils can be grown simultaneously without hurting the yield of either one and help to utilise the soil and land maximally. Master units of Ananda Marga which were devoid of a systematic farming program are now turning into profitable gardens with tremendous economic potential and agricultural resources.

6. Perhaps the most significant aspect of Baba's emphasis on plant, is the spiritual benefits to sadhakas. Plants have emotions and feelings like other creatures. They may not be able to talk in words but their language can be understood by sensitive persons. Taking care of plants nurtures devotion and sensitivity of life. Service to the plants (bhuta yajina) inculcates reverence and love for the Creator. Plants have ego, too. They deserve respect just as all other objects of this creation. That is why, spiritual ideation requires attaching cosmic ideation to all acts and objects. Plants have immeasurable aesthetic value. They beautify the environment, please the mind and create a conducive environment for psychic and spiritual pursuits. Thus, the plant program is an indispensable part of each sadhakas spiritual and social duties.

We are now in the midst of this plant drama. Each Margii, worker and acarya is to collect and send rare plants every day to Baba. From there, they are despatched to appropriate locations. Besides, each sadhaka is to take maximum interest in planting trees and taking care of the plant world. This will enhance the dynamism of each sadhaka. Ultimately, it will benefit the whole human community as well.

For further guidance of the subject of plants, please contact:

Ananda Marga, Tiljala,
Calcutta - 39.

Neo-Humanism

Awareness of life, in its diverse forms and expressions must be one of the most significant world-wide changes in peoples attitudes in the last year.

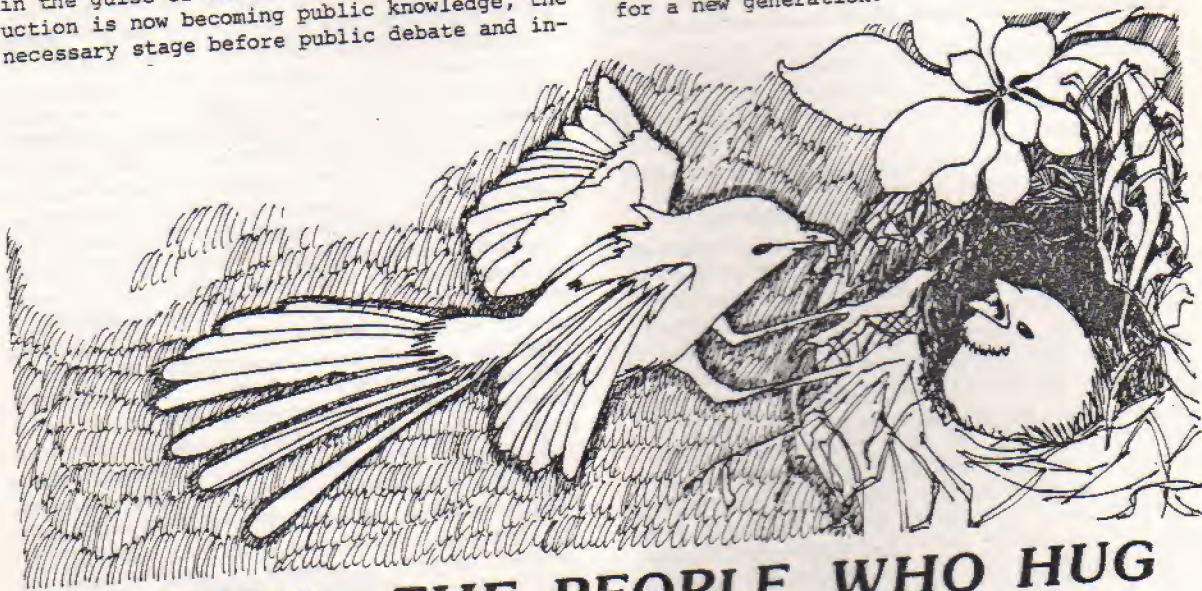
The late Richard St Barbe-Baker, a most respected and loved champion of trees, spoke passionately and rationally of the re-greening of the earth. Through the decades he received increasing attention and response to his call for ecological understanding right to the end of his long remarkable life. In Australia 1982 has been declared Year Of The Tree, one of St Barbe-Bakers fond wishes.

The Animal Liberation movement has achieved international popularity, criticism and recognition. Senseless cruelty to animals in the guise of medical tests and food production is now becoming public knowledge, the necessary stage before public debate and in-

formed decision making can occur.

To confirm and explain this change in consciousness Baba has recently presented 'The Liberation of Intellect - Neo-humanism' which describes and analyses the main sentiments of humanity.

Humanism has been thought to be the most benevolent of human approaches to life. However it neglected plant and animal life in preference to human life. With the highest of all human sentiments comes a respect of and empathy for all life. Neo-humanism is that philosophy which describes this sentiment, its necessity and how to develop it. Neo-humanism encompasses the welfare and progress of plants, animals and humans. Thus Neo-humanism can be truly called an Ideology for a new generation.



CHIPKO : THE PEOPLE WHO HUG THE TREES

Parts of the Himalayan region of northern India are, like many other areas of the world, suffering from deforestation to supply the needs of industry. This has resulted in the breakdown of the long-standing balance of village life. Forest dependent cottage industries cannot survive and, as the source of fodder for their animal-husbandry-based economy disappears with the forests, the villagers are forced into agriculture, which leads to even more land clearance and ultimately to severe erosion and desolation.

In recent years, however, has come the rebirth of the Chipko (Hug), movement, a modern expression of a long-standing love and respect felt by the village people of India for their trees. In 1977 St Barbe Baker met Sunderlal Bahuguna, leader of the present Chipko people. It was Sunderlal who told St Barbe, the story, now a legend, of Amrita Devi, the leader of the original Chipko people a long time ago in another part of India.

The leader of the first Chipko-Hug to the Tree People was Amrita Devi. She lived 250 years ago in a village in the desert area of Rajasthan, in the domain of the Maharajah of Jodhpur. The whole area was covered with trees of Khegadli, which grow in the desert.

As a child Amrita had been taught to love and protect the trees, because protection of all wild life was one of the 29 tenets of the Vishnoi faith. Were not the trees her elder brothers and sisters? They guarded the village from attack of sand storm. They provided air to breathe, water to drink. And without the guardian trees the villagers would not have been able to grow their food. The forest itself gave fodder to the cattle and food to the people.

Amrita knew these things, for they had

been taught to her by her mother, and her heart overflowed with love for her brother-sister trees. Each morning she would salute her trees and then choose a special one. Placing her beautiful hands firmly on the trunk, she would say, "Tree, you are tall and beautiful, set there by the Creator. How could we live without you? You guard us; you feed us; you give us the breath of life. Tree, give me your strength to protect you! Thank you, tree."

Other girls and boys of the village would also visit their special trees and talk to them, thanking them for being trees and for just being there. Sometimes they would break into song, praising the trees for all they gave. The deer and other creatures who were browsing there would stop to listen to the songs. They had no fear of the villagers, who never hunted them or killed them for food.

While Amrita was still young she was married to a young Vishnoi of Khagadli village, Vishnoi Ramkhode, who also was a tree-lover. One day the calm was broken: into the forest came an army of men with axes. They had been sent by the Maharajah of Jodhpur to fell trees for lime-burning, for His Highness was about to build a new palace. The men paused to sharpen their axes and the Minister Diwan ordered his men to fell all the trees in sight. Each man chose a tree. Amrita, who was churning milk, saw this and ran to ask them not to chop the trees, as it was against the villagers' faith. An axeman said, "If you want to protect the faith, pay a fine!" She replied, "If I pay a fine, it is an insult to faith. But if I can save the tree, take me and leave my tree."

"Stand back," shouted the axeman. "Chop me first," pleaded Amrita. "These are my brother sister trees, our village protectors. They are the breath of life, the water we drink, the food we eat. Chop me first."

The axeman tore her away and threw her to the ground. Amrita was quickly up again and hugging her tree. The axeman cut through her ankles. Amrita fell to the ground and hugged her tree at ground level. The axeman had to chop through her body before he could strike the trunk.

She was followed by her three daughters. Then Vishnois from the neighbouring villages came. One after another they jumped to protect the tree of Amrita, but all were overpowered by the axemen, who had to cut their way through the bodies of the Chipko people and returned with but a third of the timber for which they had been sent.

The Maharajah was angry. The lime burners had been waiting a long time for the wood, and when at long last it came it was not enough. "Where have you been all this time?" demanded the Maharajah. "I sent you to the forest to fetch wood and you return days later empty handed."

The foreman knelt before the Maharajah to

explain: "Sire, when we came to the forest to fell your Highness's trees we were hindered by the men and women of the village - the Vishnois - and whenever we selected a tree it was being hugged by one of them who said, 'Chop us first. These trees are to us the breath of life, the water we drink, and the food we eat. Without them we die. Take us first.' The men of your Highness had to chop through the bodies of 363 Vishnoi villages."

"Are you telling me that you were forced to kill 363 of my people? Why did you not go somewhere else?"

"Sire, wherever we went we found these Vishnois hugging their trees."

The Maharajah gave orders to his supervisor to stop the work on the new palace, and the next day he set out with many attendants to visit the villages of the Vishnois. Runners went ahead to reassure the villagers and let them know of the Maharajah's concern for them. The village leaders prepared gifts of herbs and fruit, and went out to welcome the Overlord, who graciously accepted the gifts.

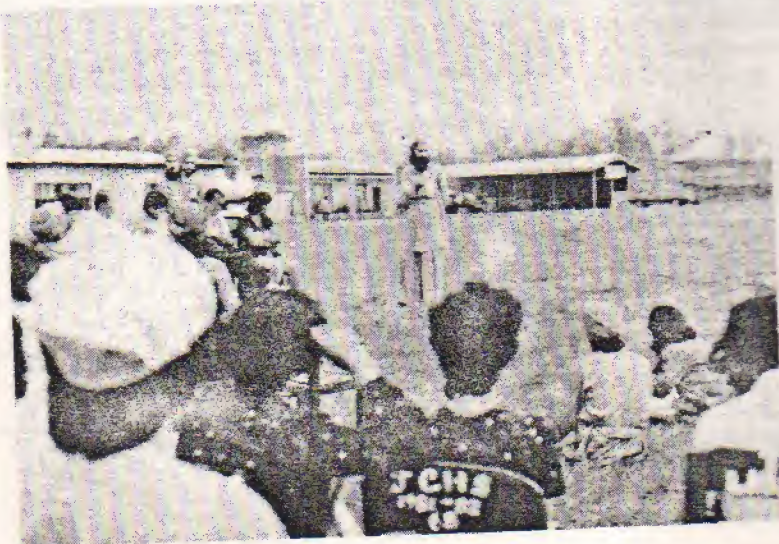
On entering the village, his Highness found the air fragrant with sandalwood; incense was burning while the villagers were saying prayers for their Chipko people who had given themselves to save the lives of their brother-sister trees. They had not been able to save their favourite trees, however; they had been overpowered by the Maharajah's men. "Greater love hath no man than this, that he lay down his life for his friends." But what kind of love is this? We learn about the love of God for humanity, the love of humanity for God, and we know the great sacrifices often made for each other. The love for trees grows from the realisation of our dependence upon them. Trees can survive without humankind, but humankind cannot survive without trees.

The Maharajah was a cultured and thoughtful man, and was impressed with the villagers' actions, and also that there had been no complaints. On the contrary, the village was in a festive mood. His Highness was deeply moved and wanted to make amends. He declared that from this day no tithes would be collected; that the Vishnois would never again be called upon to provide timber, and there would be no hunting of their wild creatures.

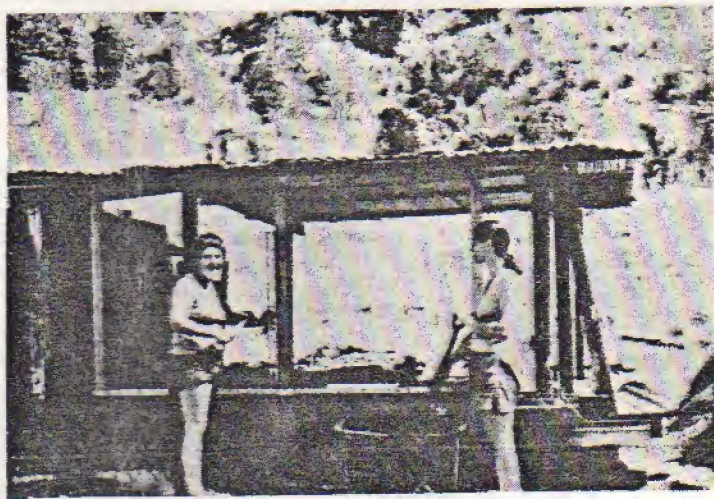
The Maharajah was true to his word, and today the first Chipko villages are still guarded by the green mantle of their knegdi and beech. No sand dunes have encroached and the villages are living a healthy life on the land by the grace of the trees saved by Amrita Devi and her brave followers. Their land remains a sanctuary with its wild life - an oasis in a desolate desert.

The 250th anniversary of that fateful day was commemorated in India by the Chipko people and their sympathisers, in the spirit of red-education to a great cause, for they, like Amrita Devi, will be prepared to make the supreme sacrifice.

ANANDA MARGA THIRD GLOBAL CONFERENCE - MANILA



SISTER'S LAND



NALINII & VISHVABANDU'S WEDDING



A large Ananda Marga rally in New Delhi, India protesting the inaction of the Central government in dealing with the Calcutta massacre.

THE WOMEN'S ASHRAM & LAND

COMMUNITY

In August 1981, the Ananda Marga Women's Welfare Department acquired 63 acres of beautiful, uncultivated land near Gympie, in Queensland, Australia, for a Women's Ashram (spiritual centre) and Land Community.

In the undulating hills and valleys, it is planned to establish various women's service projects, such as a Refuge and Healing Centre, and build a Yoga-Meditation Centre for women.

The land is being developed under the auspices of the Ananda Marga Women's Welfare Department. The day to day administration of the project is carried on by a collective of the women residents.

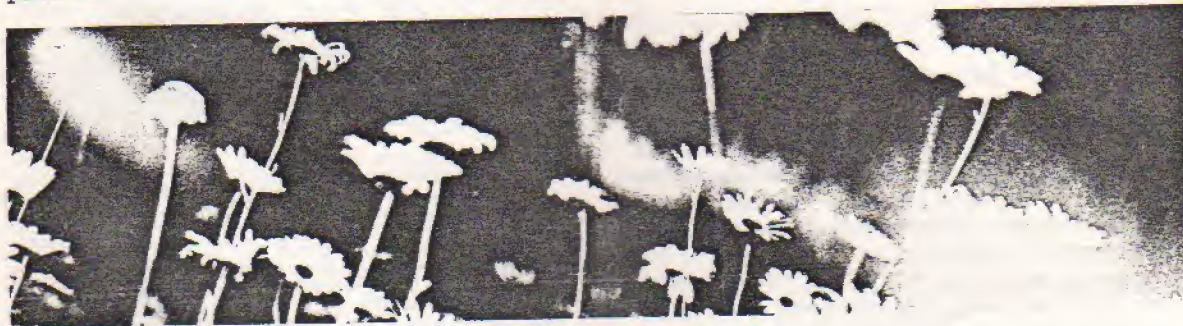
The goal of the Community is to enable women to experience and participate in activities that will help them to actualize more of their physical, mental and spiritual potential.

Already a few women are living on the land and have begun building the first few structures. An access road has been made, opening up most areas of the land, a water tank installed to supplement the water from the dam, and a vegetable garden has been planted.

In addition to the other programmes, a Training Centre has been established to give one, two and three month courses in Yoga Philosophy. The courses are integrated with practical day-to-day experiences and training in meditation and yoga practices, service work, and participation in the general life of the women's community. A sannyasinii (woman renunciate) is resident on the land to conduct the courses and regular meditation retreats and to help supervise the service projects. In addition, Didi (lit. 'elder sister') is always on hand to give guidance to members of the Community in their Yoga and Meditation practices.

Visits to the land, retreats and courses are open to all interested women. A few details about the community are given here, and further information about the courses, retreats and terms of residence may be obtained by writing to:

Avadhutika Ananda Bratatii,
P.O. Box 48,
GYMPIE QLD 4570



FLOW... AND GROWTH

The Women's Spiritual Land Community is for all of us. To keep the flow of the Community together, the following guidelines have been formulated.

*Guests and visitors are requested to contribute \$10 towards food for the first week of stay.

*Visitors staying longer than one week are requested to pay \$40 per week (after the first week) to the collective kitty - this covers collective food, petrol, rent and requirements.

*There is a car available for use by members and guests if needed. Those requiring use of the car for personal trips are requested to pay for petrol + .2¢ per km for car maintenance.

*Requests for extended stay or residence can be put to the Collective committee.

*All guests and residents are asked to participate in the daily and on-going chores and work projects.

*Guests and residents are requested to take individual responsibility for maintaining the Community's spiritual and social disciplines. No alcohol or illicit drugs may be brought onto, or consumed on the land. A purely vegetarian and sentient diet is maintained.

*Pets may only be brought to the land with prior consent of the Community residents.

*We have no facilities for men to stay overnight. Women are requested to keep this in mind if being dropped by male members of the family or friends. If accommodation is needed for any men, there is a pleasant caravan park in Gympie, and good camping facilities in the near-by Brooyar State Forest.

SAINT JOHN OF THE CROSS: A CHRISTIAN TANTRIC



To understand John of the Cross one has to have some inkling about St Teresa of Avila. These two mystics were contemporaries of one another in the Inquisition period of 16th Century Spain.

Teresa was a Carmelite nun who had lived the life for many years but who had become dissatisfied with how lax the Order had become since it had been founded three or four hundred years before. Against much opposition from the established religious heads and orders, and more especially from within her own order, she embarked on a project of reform. A return to the austerities of the primitive rule.

Here she was, quite a junior in her own order, in an extremely patriarchal system, setting out to establish new convents for nuns and new monasteries for friars! John was the second friar to join her reform movement. More than 20 years her junior, when Teresa met John as a gung-ho 24 year old idealistic friar (sound familiar?) she knew that she had found the cornerstone of her monasteries of Discalced Carmelite friars.

The relationship between the two mystics was of a very high spiritual order. Under the primitive rule, if any nun had a visitor to the convent, the discussion had to be held through a hole in a partition wall covered with bars and a curtain drawn over it.

On one occasion a junior nun wanted Teresa (who was the Mother Prioress) on some important business, but Teresa was talking with John through this grill. The young nun knocked on the door - no answer - opened, and found Teresa in samadhi floating near the ceiling on one side of the partition wall. On the other side of the partition she found John - in samadhi, floating near the ceiling! If anyone ever asked Teresa what she thought about little Brother John (he was less than 5 feet tall) she would say with considerable exasperation in her voice: "That man? Why, one cannot even speak to him about God lest he falls straight away into a trance, and you with him!!!"

Both of these mystics have written books which give some insight into the nature of their spiritual experience. John's better-known works include: "Dark Night of the Soul", "The ascent of Mount Carmel", "Spiritual Canticle", "Living Name of Love" and the poem "Although 'tis Night".

Here is one margii's interpretation of the theme of his book "Dark Night of the Soul". The book is based around John's poem bearing the same name (reprinted later). Basically, John is saying that the path to beatitude depends on two factors: intense love and yearning for God, coupled with in-

tense struggle and clash! In true Tantra Yogic spirit, he embraces struggle, welcomes it, lets it chisel him down into a finely-turned instrument from God's workshop to be used as a tool in His Hands. He does not embrace the clash and struggle for its own sake, but for the sake of love. When he uses the words "Dark Night" he is not using them ironically, but joyously, enthralled. To him the spiritual path (The Dark Night) has been kindled in love with yearnings for his Beloved One (i.e. if you enter the spiritual path for any other reason but love then you truly are a masochist!!!).

In the words of his poem, the very pitch-blackness of this night "Guides me, more surely than the light of the midday sun."

He divides this Dark Night into two broad stages: i) the Active Night and ii) the Passive Night. His treatment of these stages in his book is, to me, a bit heavy and intellectual. At the risk of over-simplification, I can perhaps convey the spirit of what he is saying by way of a mental image that came to me as I was reading his works:

The Active Night is like the sailor who has to be busy, active, preparing his boat for the journey ahead. This is the stage of the relative new spiritual aspirant. The boat has to be strongly built, the boards seasoned and water-proofed, any leaks have to be plugged up, the sails set, the anchor weighed and the rudder set on course. In spiritual terms, the "active" night is the struggle one goes through getting established in spiritual discipline: following codes of morality, regular sadhanas, exercises, diet, spiritual reading and company etc, etc, etc, (ie, "getting our act together").

But there comes a stage in spiritual life, usually after quite a few years hard, active slog when these things do actually "come together". One becomes an established traveller on the path. The same stage arrives for the sailor. Sooner or later, the busy preparations come to an end - he has done everything that he can do to ensure a safe and successful journey. He sits on the deck, the waters are calm. He is waiting for the wind to blow, he is waiting for other forces to take over, to pick up his tiny boat and blow him across the seas to his home. This is the Passive Night.

And do you know what happens to this sailor sitting passively and "surrendered"? on his tiny deck? Nothing. Absolutely nothing. A dreadful, long stillness hovers over the water. The Rhyme of the Ancient Mariner all over again."

This is the stage which John of the Cross is so eloquent at expounding, and, dare I say experienced by so many spiritual aspirants over so many thousands of years from so many different spiritual traditions. John of the Cross has lived the barrenness of this Passive Night, and learnt the lesson of total unconditional surrender that it teaches.

A surrender so complete that if God chooses for His Wind not to blow and fill the boat's sails, then the sailor still remains content, for he is completely abandoned to God's will.

Hence the poem: Dark Night of the Soul

On a dark night, Kindled in love with yearnings - oh, happy chance! -
I went forth without being observed, my house being now at rest.

In darkness and secure, by the secret ladder, disguised - oh, happy chance! -
In darkness and in hiding, my house being now at rest.

In the happy night, in secret, when no one saw me, nor did I behold anyone.
Without light or guide, save that which burned in my heart.

This light it guided me more surely than the light of the midday sun.
To the place where He (well I know Who!) was awaiting me -
A place where no-one appeared.

Oh night that guided me, oh night more lovely than the dawn,
Oh night that joined Beloved with his lover, Lover becomes Beloved One!

Upon my flowery breast, kept wholly for Himself Alone,
There He stayed sleeping, and I carassed Him,
And the fanning of the cedars made a breeze.

The breeze blew from the turret, as I parted His Locks;
With His Gentle Hand He wounded my neck,
And caused all of my senses to be suspended.
I remained, lost in His Oblivion; my face I reclined on my Beloved One.
All ceased and I abandoned myself,
Leaving my care forgotten amongst the lillies.

Bibliography:

E. Allison Peers "Dark Night of the Soul" - A Classic in the Literature of Mysticism by St. John of the Cross", Image Books, Doubleday & Co., New York 1959.

Marcelle Auclair "Theresa of Avila - the Vivid Dramatic Life of a Great Woman: Foundress, Mystic, Saint". Image Books, Doubleday & Co., New York 1959.

Both of these books should be available on order through any good Catholic Bookshop.

Next Issue: Some stories from the life of St. Francis of Assisi and his followers of the Primitive Franciscan rule.

AMITANANDA SMARAK



Ananda Marga Institute of Technology
Anandanagar
P.O. Baglata, Dist. Purulia (W.B)
India, Pin 723201

Amitananda Smarak

In the history of Ananda Marga the name of Acarya Amitananda Avadhuta will be carved in golden letters. The depth of his knowledge, the clarity of his expression, his unparalleled dedication to duty and sweet and smiling behaviour have left a permanent impression on everyone he came in touch with. He was a unique example of hard work and sacrifice.

A great lover of Rabindranath Tagore's poetry, his soft heart and subtle interest made him reach the unknown spiritual depths. His love for Baba is inexpressible. Amitanandaji was associated with A.M. I.T. (Ananda Marga Institute of Technology) right from its inception. To build a suitable building for it was his dream unrealised.

The new building, designed by a renowned architect, will have five class rooms, administrative block,

staff room, library and student's common room. The building will have mosaic floor, and ashram-like concrete roof. The total plinth area is about 7000 square feet and cost will be around \$50,000.

Amitananda Smarak must be a befitting memorial to this great soul. Let us make it as great, as beautiful, as Amitanandaji was.

Donations may be sent to Sectorial Office, made payable to 'Ananda Marga' with a note saying 'Amitananda Smarak donation' attached.

THE TIME IS NIGH

A U.K.K. is like a Margiis' holiday, a time to pause, absorb energy from each other and from our collective relationship to BABA. Without pause there can be no expression. This is the time set aside for us to come together, renew acquaintances, exchange experiences and generally gather the inspiration for a new year. The programme for this year's U.K.K. has been formed from suggestions given by Margiis during and since the last U.K.K. The programme is still open to amendment and your suggestions are welcome. The theme for this U.K.K. is:

"ANANDA MARGA - A REVOLUTIONARY APPROACH TO MOKS'A"

and during the five days we want to explore, understand and experience all the ways in which A.M. is such a revolutionary approach.

The UKK starts on Thursday 30 December and finishes on Monday 3 January. The Anandamela starts on Friday 7 January and finishes on the 14th. All Margiis are invited to attend the festival preparation (4-6th) and the festival. A program and pre-registration form will be available to all the units. Please send suggestions soon for the UKK.

PUBLICATIONS

The publishing of 'Liberating the Mad Monkey' heralds a quickening of the pulse of Dharma prachar this year. Sub-titled 'A practical Approach to Tantra' this book introduces a broad perspective on the science and practice of Tantra. Having thirteen chapters and a glossary this book of one hundred and one pages has a recommended price of \$3.95. Copies can be obtained from unit publication secretaries. Those persons interested in distributing them (to select outlets) can contact the unit publications secretary also.

BRAILLE BOOK

Earlier this year Shaktideva translated the booklet 'The Fundamentals of Tantra Yoga' into Braille format. Already BABA has been given a copy as well at the Sydney Braille Library. Copies can be ordered from the Publications Secretary (S.O.), the cost being \$5.50 each including postage.

THE MUSHROOM STORY

COMMENTS ON THE EXCLUSION OF MUSHROOMS FROM THE DIET OF A SPIRITUAL ASPIRANT.

by Cakreshvara

It is often considered by those who have trodden the path of yoga that mushrooms are not an ideal food substance in a 'sattvic' (sentient) diet. As children of light our physical being should be nourished with sentient foods filled with prana and the sun's energy abundantly available in chlorophyll producing plants. Photosynthesis, involving carbon dioxide, chlorophyll and light, is a sentient conversion of solar light energy into molecular bond energy, locking prana into an atomic matrix of a higher energy potential. Plants release this prana as we consume and metabolise their organic nutrients. Mushrooms lack chlorophyll and cannot utilise the sun's energy to produce their own organic compounds. They must therefore take their nutrients from dead plants, animals, animal faeces, etc. Fungi living upon living organisms are parasites and fungi (including mushrooms) living upon dead matter are saprophytes. Prana and the sentient principle vital to our spiritual growth are in low proportion in relation to the over-abundance of static (tamasic) energy present therein. Mushrooms extracting their physical energy from principles of death and darkness directly pass these qualities of inertia onto their consumer. This effect is more pronounced in terms of physical and psychic disturbance in those who have achieved some degree of subtlety or purity through spiritual practices. In them the sentient nature predominates, thus giving rise to pronounced effects when exposed to something of a static nature.

Even the most prized species of edible mushrooms are known to be difficult to digest if eaten in any quantity, also inducing mental dullness, physical lethargy and the desire for sleep. In many cases the amount of energy needed to extract useful nutrients is more than the energy gained thereby. Personal reaction to fungus consumption is widely variable. Mushrooms which one person may eat with minimal effect can be highly toxic to another person. Certain species of mushrooms which are generally edible can synergise strong toxins by adversely reacting with substances left in the bloodstream from food sources taken even days apart.

Notwithstanding individual reactions to the edible species, many mushrooms contain chemicals ranging from lethal poisons (as in *Amanita* and *Galerina* species), to severe gastrointestinal poisons (*Russula*, *Tricholoma*, etc), to hallucinogenic substances (*Panaeolus*, *Amanita*, *Psilocybe*, etc).



white *Amanita virosa* ('Destroying Angel') can produce a terrible and prolonged deterioration unto death in an average adult. Due to either its faint chlorine-like smell or its lethal properties, even animals will not touch this white spectre of the pine forest floor. At least one pale note to the mushroom eater is that the truly deadly varieties are lesser in number and most victims of other types of poisoning may normally expect a full recovery in time if not too many of the species were consumed. Children are far more vulnerable to mushroom poisoning than adults and are more prone to fatality from normally less lethal types of toxins. Extreme macroscopic variation within a single species and our general level of myth and misinformation regarding mushrooms make any random experimentation extremely dangerous in the wake of possible results.

Mushrooms decay very rapidly producing highly toxic ptomaine alkaloids. Some edible field mushrooms picked on a warm day and stored without adequate ventilation can be entirely rotten by the time they are taken home. Mushrooms are quickly infested with worms and insects. Other species exhibit a deliquescent property wherein the organism produces an enzyme causing it to digest itself, leaving a pool of sticky, black fluid. One small translucent member of the *Coprinus* family found growing on horse manure is entirely ravaged by the strong light of day. Persons rising late would never know the existence of this delicate entity growing in darkness.

There are six groups of mushroom toxins in our present classification system. The first class contains the deadly amatoxins and phallotoxins. As little as one cubic centimeter of the pure

It must also be noted that many edible mushrooms contain a high percentage of useful proteins, minerals, vitamins and trace elements, even though much of the useful protein cannot be readily extracted by digestion. There are instances during times of war when armies have been surrounded for months, surviving on edible fungi. Correct knowledge of edible species can, in such circumstances, be life saving. In normal conditions all elements needed to sustain our physical being can be obtained in a fresh, sentient diet without resorting to the fungus group as a food source.

Apart from the vantage point of mushrooms as a food source, one may understand the vital contribution of the fungi in maintaining our planet's living equilibrium. Fungi are nature's destroyers, recycling and breaking down the complex organic substances into more simple structures easily assimilated by new plant life. Without the fungi, forest and higher terrestrial life-forms would perish. Beneath the soil and within fallen debris the fine network of mycelium thoroughly permeates the dead matter and extracts what it can use. The debris and dead tree trunks disintegrate in decay. The mycelium network, although many times unseen, is the real fungus. The above ground mushroom is only the fruiting body disseminating millions of new spores. The relation between the mycelium and mushroom is analogous to that between a tree and its fruit. The mycelium of some species will expand almost indefinitely as long as there is an abundant supply of nutrient. Fairy rings generated from a single spore have been found several hundred feet in diameter and many hundreds of years old. One species of phallus mushroom spreads its spores by creating a foul, acrid, black spore containing a fluid that is a nectar to flies. The embryonic stage of this fungus is considered in parts of Europe to be a great delicacy. This mushroom radiates an invisible electromagnetic aura that is strong enough to expose ordinary photographic paper. Other species light in the forest in the night by their own bioluminescence.

It is worth noting that each species of fungus must weave its mycelium through a harsh environment where it must compete with other microorganisms and other fungi for a limited food source. Many species produce substances that kill off any other microbes and fungi in their own area. We have isolated, extracted and refined some of these substances, which are used in modern allopathy as antibiotics. Penicillin is only one example.



Ananda Marga

SECTORIAL OFFICE FOR AUSTRALIA, NEW ZEALAND AND THE SOUTH PACIFIC

620 Bourke Street,
Surry Hills, N.S.W.
Australia, 2010
Ph. (02) 698-7627

An Open Letter to the Attorney General, Mr. Frank Walker

Dear Sir,

I feel compelled to express to you my extreme dismay at the recent mockery of justice which occurred under your jurisdiction. I refer of course to the so-called "inquest" into the Hilton incident which took the lives of three innocent men, injured several others, and has been unjustly used in the Cameron conspiracy case to imprison three other innocent men, namely Paul Alister, Ross Dunn and Timothy Anderson.

Ever since the explosion took place, wild allegations have been made implicating Ananda Marga. Due to this, Ananda Marga has been demanding an inquest so that the fact could be heard, as we have always maintained we are innocent. This was supported by Superintendent Reg Douglas who was in charge of security at the Hilton Hotel when the bomb went off. He stated in February 1980, that: "We've got no evidence to point the finger at anybody. We haven't even got any suspicions".

Responsible members of the public had also been demanding an inquest so that the truth be known, especially after new allegations surfaced which implicated the security forces. With our naive faith in justice, after an inexplicable wait of four and-a half years, we looked forward eagerly to the opening of the inquest. At last the public would see that the three Ananda Marga members weren't responsible for the bombing. At last they would have the opportunity to present evidence of their innocence which was suppressed when allegations were made in their previous trials about them being the Hilton bombers. But it was not to be.

The "inquest" displayed no impartiality to the facts or to the parties (Alister, Dunn and Anderson, and Terry Griffiths) being represented. Instead it displayed predetermined attitudes in reaching a predetermined conclusion. Once again the attempt is being made to condemn Ananda Marga by creating a prejudicial atmosphere based on sensationalized yet unsubstantiated allegations. This irony of the matter is that the Hilton allegations were used to bias the minds of the jury in the Cameron case, and now that conviction is being used to prejudice public opinion, and hence bias the minds of any potential jurors hearing the Hilton

SELF REALIZATION AND SERVICE TO HUMANITY

case, if ever there is one.

Regarding the running of the inquest itself there are a number of questions which need answering:

1. When Police Sgt. Mason, assisting the Coroner, stated at the preliminary opening of the inquest that the Ananda Marga members should not be admitted to the inquest as there was no evidence against them in the police brief, why did his replacement, Roger Court QC, imply at the opening of the inquest that a prima facie case existed.

The only possible justification of this is that new evidence was discovered in the gap between the tenure of Mason and that of Court. We must then assume that the veracity of Richard Seary's four and a half year old accusations had been considered invalid, and that either he had given new evidence after the preliminary opening, or other evidence had been found.

Seary's evidence at the inquest contained no new incriminating evidence; on the contrary his record of interview given to police, was shown to be a word for word copy of his private diary.

So Court's decision of a prima facie case must then have been based on the only "new evidence" presented, namely the testimony of the Manfred Von Gries and "8/8" an unnamed witness. The evidence of both these witnesses was sufficiently discredited by the cross-examination that no-one in their right minds could possibly base a prima facie case upon it.

My question then is, if we assume both Mr Court and the coroner, Mr Walsh to be men of reasonable intelligence and mental stability how could a prima facie case be established?

I can see only one possibility: that for some "unknown" reason - not based upon concrete evidence - Mr Court adopted the likeness of a prosecutor out to pin the bombing on the Ananda Marga members, and Mr Walsh went along unquestioningly. Three possible theories that are circulating amongst the public about this "unknown" reason are:

1. ASIO/Special Branch pressure;
2. Rewards of status and promotion;
3. Combination of 1. and 2.

This line of reasoning is further supported by numerous other questionable actions of Mr Court and Mr Walsh such as:

1. Mr Court had ready access to evidence that Alister was in Adelaide at the time of the incident, yet he still pushed for a prima facie case against Alister. Is this not a deliberate suppression of the facts?
2. Why did Mr Court and Mr Walsh fail to pursue the evidence presented by former senior Constable Terry Griffiths which implicated the Special Branch and ASIO?
3. The conduct of Mr Walsh in the inquest is highly questionable. During the cross-examination of Seary by Michael Adams on 13th October, Adams asked Seary about his drug-taking. Before Seary could answer Walsh fed Seary an answer.

Especially during the last day of the cross-examination of Seary, Walsh obstructed most of the questions and refused to allow cross-examination on Seary's '78 psychiatric record.

Throughout the inquest Walsh took his cue from Court. Walsh was often insulting to barristers, Mr Hall QC, Mr Adams and Mr Basten.

Finally, Walsh ended the inquest prematurely, demonstrating clearly that he'd made up his mind regardless of what further evidence was to be presented. This effectively prevented the cross-examination of Det. Krawzyk, and gave no scope to Michael Adams to conclude his case. As the behaviour of Mr Walsh displayed a clear bias, his decision in recommending a prima facie case cannot be accepted.

4. The behaviour of Mr Court was in essence that of a de-facto prosecutor, according to observers at the inquest. It is a common opinion that because Court determined the selection and ordering of witnesses, he purposefully orchestrated the inquest against the Ananda Marga members. For example, prior to the inquest, Court gave a verbal undertaking that in the first week of the inquiry nothing would be brought up against the Margiis as Michael Adams was occupied with another case. Court broke this promise and brought out Manfred Von Gries who supposedly identified an Ananda Marga teacher as the man who made threats to him. All the daily newspapers carried this allegation, yet on the following Monday, when Adams came and cross-examined Von Gries, Von Gries's testimony was shown to be unsound. Another example is Court's introduction of Det. Henderson as an expert police witness to identify the Ananda Marga teacher. Henderson was allowed to make deliberate attacks on Ananda Marga which were totally irrelevant to the case.

The fact that Roger Court had been a Crown advocate in the Cameron case against Alister, Dunn and Anderson makes one wonder how could he be entrusted to give them an unbiased hearing in the inquest, especially when so much doubt has been raised about the fairness of the Cameron conspiracy trials.

My final question to you, Mr Walker is a most serious one. You witnessed the frame-up of three innocent young men and allowed them to spend four and a half years in prison without taking any significant steps to having them released. Sections of the Australian community have demanded their release through the voices of the press, civil liberties groups, members of the legal profession and even your own Labor Party colleagues, but you have failed to act.

You have witnessed the cover-up of the Hilton bombing which is evoking an even stronger public reaction.

Are you now going to allow this cover-up to turn into a further frame-up of these innocent men?

My plea to you, Mr Frank Walker is to demonstrate to the Australian people that you are a man of conscience and principle. It is high time that you adopt a firm stand against ASIO and Special Branch pressures.

It is high time that you heed the call of the public, summarised amply by Gareth Evans on the "Sunday" television programme on the 30th May: "It is time he (Frank Walker) took his political courage in his hands".

Unless you dismiss the Hilton allegations, release Alister, Dunn and Anderson, and institute a judicial enquiry into the Cameron case, the responsibility of the greatest cover-up and frame-up in Australian history will sit squarely on your shoulders.

I look forward to your clear, decisive action.

Yours sincerely,

Acarya Japasiddhananda Avaduta
Ananda Marga Spiritual Director
for Australasia

Copies to:

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Mr Neville Wran, Premier NSW
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PRANAM CONTRIBUTIONS

Articles, poems, drawings (black line work) and stories are just some of the forms that contributions can take. Pranam can be a source of inspiration, ideas and joy if we all share these by putting pen to paper and sending them into 'Pranam', 620 Bourke Street, Surry Hills, 2010

Jail Correspondence

The margiis in jail deeply appreciate and are inspired by whatever communication they have with us. Letter writing is the easiest way of doing this regularly. We should give them so much to read that they will forget there are prison walls.

(by Soul)

May the love we're sharing spread its wings
fly across the earth
and bring new joy to every soul
that is alive.

May the blessings of your Grace my Lord
shine on everyone
and may we all see the light within, within, within.

Bábá Nám Kevalam